

SELECTIONS
FROM THE
VERNACULAR NEWSPAPERS

PUBLISHED IN THE
NORTH-WESTERN PROVINCES AND OUDH,
CENTRAL PROVINCES AND RAJPUTANA,
Received up to 18th October 1893.

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LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
	URDU.					
	Monthly.			1893.	1893.	
1	Bhārat Pratāp	Moradabad	Partāp Kishun	For Sept. ...	12th Oct. ...	550 copies.
2	Kāyasth Samāchār	Allahabad	Awadh Bihārī Lāl, M.A.	" Oct. ...	13th " ...	237 "
	Bi-monthly.					
3	Hālat-i-Hind	Allahabad	Babu Khān	15th Oct. ...	17th Oct. ...	1,000 copies.
4	Kanauj Punch	Kanauj (Farukhabad).	Bhaggū Khān	" " ...	16th " ...	200 "
	Tri-monthly.					
5	Akhbār-i-Imāmīa	Lucknow	Saiyad Kbid Ali	26th Sept. ...	16th Oct. ...	375 copies.
6	Mufid-i-Am	Agra	Qādir Ali Khān	10th Oct. ...	14th " ...	100 "

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
URDU—(continued).						
<i>Weekly.</i>						
				1893.	1893.	
7	Agra Akhbār ...	Agra ...	Tajammul Husain ...	14th Oct. ...	17th Oct. ...	230 copies.
8	Agra Punch ...	Do. ...	Ahīd-ul-dīn Beg ...	8th " ...	14th " ...	185 "
9	Akbār-i Klam ...	Meerut ...	Muqarrab Husain Khān.	10th " ...	13th " ...	65 "
10	Akbār-i-Islām ...	Agra ...	Abdul Majid Khān...	15th " ...	15th " ...	526 "
11	Alwaqt ...	Gorakhpur ...	Muhammad Sa'īd ...	11th " ...	14th " ...	660 "
12	Anis-i-Hind ...	Meerut ...	Kishun Sarūp ...	7th & 14th " ...	12th & 17th " ...	625 "
13	Azād ...	Lucknow ...	Sajjād Husain ...	13th " ...	15th " ...	200 "
14	Colonel ...	Moradabad ...	Banwārī Lāl ...	16th " ...	18th " ...	400 "
15	Dabdaba-i-Qaisari ...	Bareilly ...	Thākur Prasād ...	7th & 14th " ...	13th & 18th " ...	250 "
16	Dabdaba-i-Sikandari ...	Rāmpur ...	Muhammad Husain,	16th " ...	18th " ...	446 "
17	Gorakhpur ...	Gorakhpur ...	Ahmad Abdul Karīm Khān.	9th " ...	14th " ...	586 "
18	Hindustāni ...	Lucknow ...	Gangā Prasād Varmā	11th " ...	" " ...	300 "
19	Jām-i-Jamshed ...	Moradabad ...	Jamshed Ali ...	8th " ...	" " ...	250 "
20	Kārnāmāh ...	Lucknow ...	Muhammad Yāqūb...	10th " ...	12th " ...	275 "
21	Kāyasth Conference Gazette...	Ditto ...	Dipnarāyan Varma...	20th Sept. & 6th & 13th Oct.	13th & 17th " ...	500 "
22	Matla-i-Nūr ...	Cawnpore ...	Gauri Shankar ...	7th & 14th Oct. ...	12th & 17th " ...	45 "
23	Mauj-i-Narbadda ...	Hoshangabad ...	Abdul Karim ...	8th " ...	12th " ...	200 "
24	Mihr-i-Nimroz ...	Bijnor ...	Karīm-ullah ...	14th " ...	17th " ...	435 "
25	Naiyar-i-Āzam ...	Moradabad ...	Amjad Ali ...	2nd & 9th " ...	13th " ...	300 "
26	Nasīm-i-Agra ...	Agra ...	Jamna Dās Biswas...	15th " ...	18th " ...	450 "
27	Nasīm-i-Hind ...	Fatehpur ...	Alah Bakhsh ...	30th Sept. & 8th Oct.	15th " ...	117 "
28	Nāsir-i-Hind ...	Agra ...	Muhammad Ali ...	16th Oct. ...	18th " ...	40 "
29	Nisām-ul-Mulk ...	Moradabad ...	Fahim-ul-din ...	8th " ...	12th " ...	250 "
30	Oudh Punch ...	Lucknow ...	Sajjād Husain ...	21st & 28th Sept. ...	17th " ...	350 "
31	Police News ...	Meerut ...	Habib Ahmad ...	8th Oct. ...	15th " ...	500 "
32	Riāz-ul-Akbār ...	Benares ...	Ghulām Husain ...	9th & 16th " ...	12th & 18th " ...	400 "
33	Rahbar ...	Moradabad ...	Partāp Krishna ...	8th " ...	12th " ...	375 "
34	Rohilkhand Punch ...	Ditto ...	Jamshed Ali ...	" " ...	14th " ...	250 "
35	Sitāra-i-Hind ...	Ditto ...	Banwari Lāl ...	12th " ...	" " ...	150 "
36	Tohfa-i-Hind ...	Bijnor ...	Jairāj Singh ...	13th " ...	16th " ...	410 "
37	Urdu Akhbār ...	Moradabad ...	Muhammad Abdul Aziz.	8th " ...	12th " ...	125 "
38	Zamānah ...	Cawnpore ...	Muhammad Safdar Hasan.	16th " ...	17th "
<i>Daily.</i>						
39	Oudh Akhbār ...	Lucknow ...	Shiva Prasād ...	12th to 18th Oct. ...	12th to 18th Oct. ...	503 copies (including 92 copies taken by Government).
URDU-ENGLISH.						
<i>Bi-weekly.</i>						
40	Aligarh Institute Gazette ...	Aligarh ...	Mumtāz-ul-din ...	10th & 13th Oct. ...	12th & 15th Oct. ...	441 copies (including 281 copies taken by Government).
HINDI.						
<i>Monthly.</i>						
41	Bhatt Bhāskar ...	Cawnpore ...	Shankar Dayāl ...	For Oct. ...	15th Oct.
<i>Weekly.</i>						
42	Almora Akhbār ...	Almora ...	Sadā Nand ...	9th Oct. ...	12th Oct. ...	104 copies.
43	Bhārat Jīwan ...	Benares ...	Rām Krishn Varmā	" " ...	" " ...	1,500 "
44	Nāgri Nīrad ...	Mirzapur ...	Kashi Prasād ...	12th " ...	17th " ...	400 "
45	Prayāg Samāchār ...	Allahabad ...	Jagan Nāth ...	" " ...	13th " ...	500 "
46	Sajjan Kīrti Sudhākar ...	Udaipur ...	Kahyāchālāk Dān ...	9th " ...	" " ...	65 "
<i>Daily.</i>						
47	Hindustān ...	Kālā kankar (Partābgarh).	Devi Dayāl Shukla...	11th to 17th Oct. ...	12th to 18th Oct. ...	500 copies.
HINDI-URDU.						
<i>Weekly.</i>						
48	Kāshi Pātrika ...	Benares ...	Lakshmi Shankar Misra, M.A.	13th Oct. ...	15th Oct. ...	450 copies (including 343 copies taken by Government).

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
	HINDI-URDU—(concluded). Bi-weekly.			1893.	1893.	
49	Jaipur Gazette ... MARÁTHI. Weekly.	Jaipur ...	Mahávír Prasád ...	7th & 11th Oct. ...	12th & 16th Oct. ...	100 copies.
50	Subodh Sindhu ... MARÁTHI-ENGLISH. Weekly.	Khandwa ...	Lakshman Anant Prayági.	11th Oct. ...	14th Oct. ...	350 copies.
51	Nyáya Sudhá ... GORKHA. Weekly.	Nágpur ...	Sadá Shiva Rám Chandra Patwardhan.	9th Oct. ...	14th Oct. ...	375 copies.
52	Bhárat Jíwan ...	Benares ...	Rám Krishna Varma	6th & 13th Oct. ...	12th & 16th Oct. ...	500 copies.

I.—POLITICAL AND FOREIGN.

TOHFA-I-HIND.
October 13th, 1893.

1. The *Tohfa-i-Hind* (Bijnor), of the 13th October, adverting to the fears expressed by the *Pioneer* in its issue of 3rd idem, regarding the occurrence of disturbances at Lahore on account of the National Congress and the Muhammadan Educational Conference being simultaneously held there, accuses the *Pioneer* of making a malicious attempt to discredit the educated natives, and observes that an *entente cordiale* exists between the educated Hindus and Musalmáns, who freely agitate for their privileges as men and citizens at joint public meetings. If the two classes were animated by mutual ill-will, they would be breaking each other's heads in every town. But the absence of any disturbances between them gives the lie to the aspersions of the *Pioneer*.

HINDUSTÁN.
October 13th, 1893.

2. The *Hindustán* (Kálákankar), of the 13th October, expresses satisfaction at the warm reception accorded to Sir Mortimer Durand by the Amir, which shows that His Highness is animated by feelings of true friendship, and is a good augury for the success of the mission.

Kabul mission.

NAGRI NIRAD.
October 12th, 1893.

3. The *Nagri Nirad* (Mirzapur), of the 12th October, states that it would appear from the *Samaya* newspaper of Calcutta that the son of Gohar Khán, who rebelled against the Khán of Khelat, was under instruction at the Aligarh Muhammadan College. Sir Sayyid Ahmad Khán did his best to keep this matter secret, but when the Government of India issued orders for the arrest of Gohar Khán and his relations, Sir Sayyid quietly sent the boy away from Aligarh. Is this a fact?

Sir Sayyid Ahmad Khán accused of secretly sending away Gohar Khán's son, who received his education at the Aligarh College, to Khelat.

ANIS-I-HIND.
October 7th, 1893.

4. The *Anis-i-Hind* (Meerut), of the 7th October, regrets that Patiala, which was once the leading Sikh state in the Panjáb, has lately been declining; but is delighted to learn that Mahárāja Hira Singh of Nabha has been conducting the administration in a very satisfactory manner. He has established schools and dispensaries, raised the periods of limitation and framed rules for the reduction of marriage expenses among his subjects. One of his great acts of generosity and benevolence is that he placed the poor blind men in his state, numbering about 500, under the treatment of a Civil Surgeon for the restoration of their sight, supplying food to them during the time they were under treatment and paying an honorarium of Rs. 12,000 to the Civil Surgeon. His son, Hariripudaman Singh, bids fair to prove a worthy son of a worthy father. Other chiefs should follow his noble example.

Mahárāja of Nabha.

HINDUSTÁNI.
October 11th, 1893.

5. The *Hindustáni* (Lucknow), of the 11th October, publishes a vernacular translation of the article headed "The financial causes of the French Revolution, and their present bearing upon India," contributed by Veritas to the August number of the *Law Magazine and Review*.

Vernacular translation of the article headed "The financial causes of the French Revolution, and their present bearing upon India," which appeared in the *Law Magazine and Review*.

II.—ADMINISTRATION.

SITÁRA-I-HIND.
October 12th, 1893.

6. The *Sitára-i-Hind* (Moradabad), of the 12th October, considers it a matter of joy and pride to the native newspapers that they have been supplied with copies of Her Majesty's letter regarding the Duke of York's marriage for publication, and prays for the stability of British rule. (The *Jám-i-Jamshid*, Moradabad, of the 8th October, expresses joy that the people have got such a sympathetic ruler, who takes a keen interest in promoting their welfare and is always ready to listen to their prayers. It was almost impossible for a man to lay his grievances before an old native ruler; but under British rule as soon as a petition is submitted to Government the petitioner receives a reply. May Her Majesty and her family live long in peace and happiness! The *Káyast*

Her Majesty's letter regarding the marriage of the Duke of York.

Conference Gazette, the *Bhārat Jiwan* and several other newspapers publish Her Majesty's letter.)

7. The *Rahbar* (Moradabad), of the 8th October, states that when on the occasion of the discussion of the Indian Budget in Parliament complaint was made regarding the growing poverty of this country, Mr. Russell, the Under Secretary of State, declared that there was a steady advance in the prosperity of the people, and that the Government of India desired to turn them into one nation by removing all race distinctions from among them. The removal of race distinctions is really a novel method of promoting the prosperity of the people. The poor have to live on the leaves of trees and the seeds of mangoes, while the Under Secretary of State, being deceived by the rose coloured reports of the Anglo-Indian Officers, and regularly receiving his pay from the Indian treasury, is labouring under the hallucination that the country is getting more and more prosperous. This is what is meant by government now-a-days. Nothing could be more shameful than that the authorities should misrepresent the condition of the people, from selfishness.

RAHBAR.
October 8th, 1893.

8. The *Hindustāni* (Lucknow), of the 11th October, in an article headed "A temple in danger," regrets to say that, at a time when the Hindus, rightly or wrongly, entertain the idea that the authorities are bent on treating them with severity, the Cantonment Magistrate of Sitapur has done an act which is only calculated to confirm

HINDUSTĀNI.
October 11th, 1893

Orders issued by the Cantonment Magistrate of Sitapur regarding the demolition of a Hindu temple.

that idea. The Hindus and even unprejudiced Musalmāns will be struck with horror at the news of the unfortunate incident and will feel mortified to find such things occurring which were once considered impossible under British rule. One Sham Lāl, a shopkeeper in the Sadar Bazar of Sitapur, who is an ignorant man and belongs to the peaceful Vaish community, built a good pucca well in 1889, with the permission of the then Cantonment Magistrate for the public benefit. In 1891 he obtained permission from the late Cantonment Magistrate for the erection of a shivala or temple, which was completed and duly consecrated in July 1892. As soon as the temple was opened for public worship, Sham Lāl's troubles began. Mr. Kilvert, the late Deputy Commissioner, considered the temple a source of public inconvenience, and called upon Sham Lāl to demolish it, ordering it to be closed in the meantime. An appeal was made to Sir Auckland Colvin through the Commissioner, with the result that Mr. Kilvert stopped all further proceedings, and that the temple was reopened for public worship. But Sham Lāl's troubles did not end here, as he had fondly imagined. About a month ago some Musalmāns connected with the neighbouring mosque complained that the ringing of the bell at the temple interfered with them in their prayers. The Cantonment Magistrate and the Assistant Commissioner, Mr. Sturt, inspected the locality, ordered the bell to be rung while one of them stood at the temple and the other at the mosque. They satisfied themselves in this way that the sound of the bell did not reach the mosque, but still both Sham Lāl and the Musalmāns were required to execute bonds for Rs. 200 to keep the peace for one year. Since then there has been no breach of the peace by either party nor has any fresh complaint been made to the authorities. However, all of a sudden Captain Vials, the Cantonment Magistrate, issued an order, on the 4th October, requiring Sham Lāl to remove his shivala by the 7th idem, otherwise he would have it pulled down, but allowing Sham Lāl to apply for the construction of a temple at a more suitable place agreed upon by both the Hindu and the Musalmān communities and for payment of compensation. The Cantonment Magistrate also sent for Sham Lāl to his house and threatened him, but he replied that he would rather lose his life than commit such an act of sacrilege. It is difficult to understand under what law the gallant Captain issued the order above referred to. Mr. Adams, the Commissioner of Lucknow, who does not appear to be in any way prejudiced against Hindus, would do well to interfere and check the general discontent which has been engendered by the highhanded proceedings of the Cantonment Magistrate, and which might even result in a breach of the peace. Last year Sir Auckland Colvin saved the temple from demolition, and it may be hoped Sir Charles Crosthwaite will now protect it from the same fate which has again

threatened it. Such proceedings, far from serving any useful purpose, only tend to create disaffection among the people towards Government.

MAUJ-I-NERBUDA.
October 8th, 1893.

9. The *Mauj-i-Nerbuda* (Hoshangabad), of the 8th October, is afraid that the Hindu temple which is building at Sihora in the Jabalpur district may some day prove a cause of dispute between the Hindus and Musalmáns of that village, and finds fault with the Municipal Board for granting permission for the erection of the temple in close proximity to the Muhammadan mosque and with the local Muhammadan association for not entering a protest.

NÁGRI NIRAD.
October 12th, 1893.

10. The *Náagri Nirad* (Mirzapur), of the 12th October, is afraid that the rapid growth of ill-feeling between the Hindus and Musalmáns, if not checked soon, will lead to disastrous results, and expresses surprise that, although the late riots have even engaged the attention of

Religious riots.

Parliament and Her Majesty, Lord Lansdowne has remained silent in the matter. Religious disputes still continue to occur. At Kwath in Shahabad, Behar, the Musalmáns first unnecessarily killed a bull and then attempted to slaughter a cow and a bull. When the Hindus interfered, the Musalmáns attacked them with swords and guns, killing six or seven men and wounding many others. The police are said to have instigated the Musalmáns. At Basantpur in Saran the butchers agreed to sell a herd of cattle to the Hindus, but when the latter called upon the former next day to pay the price and receive the cattle, the police fired upon the Hindus under the suspicion that they intended to commit a riot, three men being shot dead. In Chumparan some Musalmáns flayed a living cow and left it in the house of a Hindu; and a Musalmán cruelly beat a cow at the Amritsar City, which attracted a large crowd of Hindus, but a breach of the peace was avoided by Mr. Nicholls, Municipal Secretary.

NÁGRI NIRAD.
October 12th, 1893.

11. The *Náagri Nirad* (Mirzapur), of the 12th October, expresses satisfaction that Mr. Pert, the Magistrate of Ballia, is anxious to allay popular excitement and restore friendship between the Hindus and Musalmáns in the district. He has stopped the examination of the records of the Gorak-

Magistrate of Ballia and the cow-protection society.

shini Sabha which was commenced at the instance of the District Superintendent of Police, and dropped the criminal proceedings instituted against two members of that society.

OUDE PUNCH.
September 21st,
1893.

12. The *Oudh Punch* (Lucknow), of the 21st September, represents Hindus and Musalmáns as fighting with each other, the National Congress as a lady tearing her hair in grief on account of their religious disputes, and the European officers as looking on with indifference. In

Government, riots and cow-protection societies.

another cartoon Government is represented as a European officer endeavouring to restrain a powerful cow, which is intended to represent the cow-protection societies, by pulling her by the tail.

ALMORA AKHBÁR.
October 9th, 1893.

13. The *Almora Akhbár*, of the 9th October, states that an idea of the attitude of Government officers towards Hindus and Musalmáns in the matter of religious disputes may be gathered from the circumstance that a Hindu, who had posted an inflammatory placard at Bareilly, was sentenced to two years' rigorous imprisonment, while a Musalmán, convicted of a similar offence at Sasseram, escaped with a fine of Rs. 50.

Difference in the punishment inflicted on a Hindu and a Musalmán convicted of posting inflammatory placards at Bareilly and Sasseram, respectively.

14. The same paper states that many newspapers urge the appointment of a commission to inquire into the causes of the riots between Hindus and Musalmáns, but that the district officers, being afraid that an inquiry would lead to an exposure of their objectionable proceedings, protest

Need for the appointment of a commission to inquire into the causes of religious riots.

against the proposal, representing the cow-protection movement to be entirely responsible for the disturbances. The occurrence of frequent outbreaks between the two great sections of the community is an evil of grave magnitude, which could best be dealt with by a commission. There are instances of commissions having been appointed to enquire into matters of much less importance. The editor thinks that disputes principally arise from the officers failing to maintain an attitude of perfect impartiality and granting permission for innovations. There being a fixed place for the slaughter of kine at every town, the District Officers are not well-advised in permitting Musalmáns to kill kine at their houses, situated in close proximity to those of Hindus.

15. The *Hindustáni* (Lucknow), of the 11th October, states that Sir Charles Crosthwaite's Resolution on the Azamgarh riots has been denounced with one voice by the whole Hindu press of the country. Perhaps the best review has been published by the *Akhbár-i-Am* of Lahore in a series of articles which has thoroughly exposed

HINDUSTÁNÍ.
October 11th, 1893.

Akhbár-i-Am of Lahore and Sir Charles Crosthwaite's Resolution on the Azamgarh riots.

the official proceedings against the cow-protection movement and the nonsense talked by the Anglo-Indian newspapers. The articles should be printed in pamphlet form and widely circulated in these provinces. (The *Nizam-ul-Mulk*, Moradabad, of the 8th October, condemns the tone of an article in the *Akhbár-i-Am*, Lahore, of the 26th September, commenting on the proceedings of Sir Charles Crosthwaite and District Officers against Cow-protection Societies, as impertinent and abusive, and observes that the native newspapers are free to criticize the proceedings of the rulers, but in temperate and respectful language. On the one hand, Hindus represent the rulers in their speeches to be the incarnations of the deity; while on the other, they abuse them to their hearts' content in newspapers. This policy has been adopted by them since the establishment of the National Congress.)

16. A correspondent of the *Ázád* (Lucknow), of the 13th October, complains that the *Amrita Bazar Patrika*, the *Bangvási*, and other newspapers of that class in Bengal have of late been publishing seditious articles in connection with the disturbances in these Provinces, which, if not stopped, might lead to serious riots throughout the

ÁZÁD.
October 13th, 1892

Native newspapers of Bengal accused of using seditious language in commenting upon the late riots in these Provinces.

country. They represent the Musalmáns as a disloyal and fanatic people and accuse the authorities of undue partiality to the latter, laying all the blame for the late riots at the doors of the Musalmáns and the local officers. The punishments inflicted on the Hindu rioters are condemned by them as unjust and the officers are accused of tyrannizing over the Hindus. But they ought to remember that Government must punish the offenders to maintain peace and order. When the Wahábis among the Musalmáns proved troublesome, Government treated them with severity. If the Hindus have any real grievances, they should represent them in a respectful manner, but they will injure their own cause by the use of seditious language.

17. The *Rahbar* (Moradabad), of the 8th October, is afraid that the Cow-protection Societies, which have unfortunately incurred the displeasure of the Lieutenant-Governor, will prove the ruin of many Hindus. The Deputy Commissioner of Bahraich has fined Swami Brahmanand and suspended two Tahsildárs, who had some connection

RAHBAR.
October 8th, 1893.

Suspension of two Tahsildárs in Bahraich on account of their connection with Cow-protection Societies.

with such Societies, recommending them for dismissal; and Lála Salig Ram's name has been struck off the list of Municipal Commissioners for the same reason. Similarly the Magistrates in other districts have assumed an attitude of hostility towards the Hindus. But such proceedings cannot be expected to increase the popularity of British rule. The cultivators in Europe and America preserve cattle, and if Hindus do the same thing, what is the harm? The two Tahsildárs deserve to be rewarded rather than punished for supporting the cow-protection movement. If it is an offence to protect cattle, Government will have to send 200 millions of Hindus to jail.

NIZÁM-UL-MULK,
October 8th, 1893.

18. The *Nizám-ul-Mulk* (Moradabad), of the 8th October, observes that the Hindus are not justified in interfering with Musalmáns in the matter of cow-killing, especially as sacrifices are performed by the latter with due secrecy.

Cow-killing question.

The editor would counsel his co-religionists not to kill kine on the day of Bakr Id in deference to the feelings of their Hindu brethren; but the difficulty is that the poorer classes of Musalmáns cannot afford to buy sheep and goats. If on the occasion of Id the Hindus could undertake to supply seven goats for Rs. 5, which might be taken as the average price of a cow, to those Musalmáns who are accustomed to sacrifice kine, the practice would cease or at least would be greatly checked. Hence the Gaurakshini Sabhas had better devote their energies to increasing the breed of sheep with a view to lower their prices.

ALWAQT.
October 11th, 1893.

19. The *Alwaqt* (Gorakhpur), of the 11th October, referring to the telegraphic summary communicated by Reuter, of Dr. Leitner's article in the *Asiatic Quarterly Review* on cow-killing, and to the comments made by the *Pioneer*

Dr. Leitner and cow-killing.

of the 5th October on the subject, points out that reference is made to cow-killing at several places in the Koran, and observes that Dr. Leitner's statement that the Koran allows the sacrifice of sheep, goats, and camels, but not of kine, implies that the sacrifice of kine is unlawful, but that nothing could be a greater mistake than this. The fact is that the Koran in dealing with the sacrifice question makes no mention of any particular animals. But according to the Shara, every well-to-do Musalmán is required to sacrifice a goat or sheep, and seven Musalmáns are allowed to sacrifice a cow or camel jointly. The express reference in the Shara to the sacrifice of cows clearly shows that the practice is not a modern innovation introduced in the time of Aurangzeb, as alleged by the *Pioneer*. Akbar, Jahangir, and Sháhjahán greatly checked cow-killing, which increased again in the time of Aurangzeb. The editor, however, is not in favour of the slaughter of the bovine species, and in a late issue advised his co-religionists to abandon the practice, those animals being so useful and sacred in the eyes of the Hindus. But the proceedings of the Gaurakshini Sabhas, as disclosed in connection with late riots, are reprehensible. If the Hindus are desirous of putting a stop to cow-killing, they should carry on the agitation in a constitutional manner, but should not use force. (The *Rafi-ul-Akhhár*, Benares, of the 9th October, condemns Dr. Leitner's statement regarding cow-killing as utterly unfounded, and observes that, though the Arabs seldom take beef, which they dislike, they sacrifice sheep, camels, and also kine on the day of Bakr Id.)

HÁLAT-I-HIND.
October 15th, 1893.

20. The *Hálat-i-Hind* (Allahabad), of the 15th October, complains that in the Allahabad district, especially in the city and territory lying on the other side of the Ganges, false cases are often got up by men against their enemies under sections 325 and 147 of the Penal Code, and that the

Alleged institution of false suits under sections 325 and 147 of the Penal Code in Allahabad.

accused have to get the cases dropped by the payment of heavy bribes to corrupt Police officials or to stand their trials before Magistrates, which generally result in their conviction and punishment through the efforts of the police. The charge under section 325, in a great majority of cases, consists in the fracture of a tooth, which fact is alone sufficient to create suspicion. The fact is that a grown-up man, who is past 30, himself injures one of his teeth and brings a charge under section 325 against his adversary. Lately a similar charge was brought against Bábu Randhir Singh, taluqdár of Sarái Pitha, and his servants by a woman at the instigation, it has been alleged, of Bábu Mathura Prasad Singh; but Pandit Kanhaiya Lal, Deputy Collector, who is an experienced official, dismissed the prosecution and ordered the complainants to be prosecuted for instituting a false prosecution. It is to be hoped Mr. Thomson, who is a very shrewd officer, will take steps to check the evil.

RAVI-UL-AKHBÁR.
October 16th, 1893.

21. The *Rafi-ul-Akhhár* (Benares), of the 16th October, with reference to the collection of the water-rate at Benares, observes

Collection of the water-rate at Benares.

that Munshi Yusuf Ali, Deputy Collector, in charge of the water-works, has reduced the number of bill collectors from 20 to 3, but appointed a number of chaprásis to assist them. Formerly the bill collectors did not receive much

attention from the people ; but it is expected that, as they will in future be accompanied by some chaprâsis, the house-owners will fear them and readily pay the tax. If any man does not at once pay the tax on demand, his goods and chattels will be distrained the very next day by the bill collector. But this will really be very hard on the poorer classes, who find it difficult to keep the wolf from the door. They should be given three or four days' notice for the payment of the tax. The people ought to submit to the inevitable and pay the tax in the best way they can, even though they should have to starve for four days in the month in consequence.

22. The *Hâlat-i-Hind* (Allahabad), of the 15th October, referring to the comments made by the *Hindustâni* of Lucknow on the Lieutenant-Governor's speech at Hardwâr (see paragraph 10, page 159, of the Selections from Vernacular Newspapers for the week ending 26th April

HÂLAT-I-HIND.
October 15th, 1893.

Sir Charles Crosthwaite's speech at Hardwâr.

1893), observes that it does not agree with the *Hindustâni* in objecting to His Honor comparing British rule with the old Native rule. But if the British officers are desirous of drawing the attention of the people to the faults of Hindu and Muhammadan Kings, they should be ready to lend an ear to the people when the latter refer to any benefits which they enjoyed under native rule, but which they do not experience at present. For instance, they were happy and prosperous under native rulers, but now they are reduced to poverty and distress ; sometimes they are ill-treated by officers ; and so forth. A Government which looks to its own interests and overlooks the sufferings of the people cannot be very acceptable. Even the contention of the British Government as to its non-interference in religious matters is not well-founded. The religious fairs of Hindus at Hardwâr, Allahabad, Ajodhya, Benares, and Puri are often dispersed by the authorities under the pretext of outbreak of cholera ; the custom of *satti* which is sanctioned by the Hindu religion has been suppressed : though cow-killing is opposed to Hindu religion, kine are freely allowed to be slaughtered, inasmuch as Europeans are themselves beef-eaters ; and so on. However, it must be admitted that British rule is much better than other rules.

23. The *Hindustâni* (Lucknow), of the 11th October, in a communication from a local correspondent, publishes the proceedings of a Muhammadan meeting held at the house of Hakîm Mirza Nazir Hasan Khan in Lucknow on the 8th idem, to protest against Mr. Paul's resolution, giving the substance of the speeches made on the

HINDUSTÂNÍ.
October 11th, 1893.

Another Muhammadan meeting at Lucknow against simultaneous examinations.

occasion. Among the speakers were Mirza Muhammad Hadi, a schoolmaster ; Munshi Ali Sajjad, the head master of the Islâmia School ; Sheikh Nur-ul Haq ; Shahanshah Husain, pleader ; and Khân Bahádur Athar Ali, vakíl. The speakers denounced the National Congress and the Gaurakshini Sabhas, and declared that all the professions of friendship made by the Hindu Congressists were moonshine. They did not consider the Musalmáns capable of holding their own against the Hindus at competitive examinations, and were afraid that the Hindus, if appointed to high posts, would oppress the Musalmáns. They reminded the audience of the late Azamgarh riots, and of the disturbances which occurred at Bijnor during the Moharram some years ago. Shaikh Nur-ul Haq supported the proposal regarding simultaneous examinations being held in England and this country, criticizing the speeches of other speakers who had preceded him. The meeting dispersed without any resolution being put to the vote.

24. The *Aligarh Institute Gazette*, of the 10th October, publishes another communication both in English and Urdu from Háji Muhammad Ismail Khan of Aligarh, who endeavours to answer the comments made by the *Advocate* of 15th September and the *Hindustâni* of 27th September (see paragraph 27, page 417, of the Selections

ALIGARH INSTITUTE
GAZETTE.
October 10th, 1893.

Háji Muhammad Ismail Khan of Aligarh, and the *Hindustâni* and the *Advocate* of Lucknow.

from Vernacular Newspapers, 1893), on his first communication against the simultaneous Civil Service examinations. The Háji states that he has always been opposed to the National Congress and the elective system, and that he offered himself as a candidate for election by the Lucknow group of Municipalities simply with a view to find out how far the professions of the Congress leaders as to their impartiality

and freedom from religious prejudice were true. But the result of the election has confirmed him in the belief "that the Congress is strongly opposed and hostile to the political rights of Muhammadans." After referring to the existence of different races and creeds in this country, he observes: "Bearing in mind these considerations, he can confidently assert that the representative system of government is wholly unsuited to India. India is like a balance whose two pans are of unequal weight, and to equalize them a compensating weight is required to make the lighter pan equal to the heavier. This compensating weight will always be a foreign nation; and it is an occasion of congratulation that God has entrusted the British nation with this duty, who are a generous and free people." The writer again argues that, the population of this country being composed of many religious sects and of men who have conflicting interests, such as landholders and cultivators, money-lenders and borrowers, and so forth, and who are in different stages of educational progress, the representative system, especially when based upon the modern rule of majority, will be positively harmful. In conclusion he remarks, "Who can deny that the charges which the Bengalis bring against the Government of India and the Muhammadans are not a sign of the country's misfortune? Every one who is a real well-wisher of India will admit that for the just administration and prosperity of India it is absolutely necessary that the real and supreme authority should always remain in the hands of the British, so that the dissatisfaction which prevails owing to religious differences might be removed; and then India would have an opportunity to prosper amidst peace and content, which the country sorely requires, and we should silence the unnecessary agitation, which is a serious danger to the prosperity of the country. In the end I have to say to my co-religionists, the Muhammadans, to practise heroic fortitude and patience, and trust their destinies to the justice of the British. They should exert their utmost to attain high English education, and by that means to make progress, and they should then never care that their numerical strength is less."

PRAYÁG SAMÁCHÁR.
October 12th, 1893.

25. The *Prayág Samáchár* (Allahabad), of the 12th October, referring to the rumour regarding the retirement of Mr. Justice Mahmood at the end of his furlough, urges the appointment of a native in his place.

Suggestion regarding the appointment of a native in place of Mr. Justice Mahmood.

HINDUSTÁN.
October 14th, 1893.

26. The *Hindustán* (Kálakánkar), of the 14th October, is glad to learn from *New India* that the two assessors who were ordered by the Sessions Judge of Jhánai to stand in Court for coming late have applied to the Judge for the removal of their names from the list of assessors, and observes that such high-handed proceedings on the part of officers bring British rule into disrepute.

Sessions Judge of Jhánai and assessors.

III.—RAILWAY.

MAUJ-I-NARBADA.
October 8th, 1893.

27. The *Mauj-i-Narbada* (Hoshangabad), of the 8th October, states that on the 25th September an old woman committed suicide by lying down on the railway near Narsingpur and allowing herself to be run over by the train. Again the same day a man accidentally fell from the mixed train about five miles from the Paparia Station, which is 116 miles from Jabalpur, but was not picked up by the mail train which reached Paparia two and three-quarters of an hour after the mixed one. The news of his fall must have reached Paparia by that time. A hand-cart or trolley was sent from Suhágpur to fetch him, but he died on the way from loss of blood. He fell from the train at four o'clock and lay on the ground till 10 o'clock. Had he been picked up by the mail train and the loss of blood stopped, he might have been saved. An inquiry should be made by Government.

Accidental fall of a passenger from a train on the Jabalpur line.

IV.—LOCAL AND MISCELLANEOUS.

HINDUSTÁN.
October 11th, 1893.

28. The *Hindustáni* (Lucknow), of the 11th October, observes that the *salám* mania has suddenly developed among the European officers at Almora. If the contagion spread to the plains, it would prove a great nuisance to

Salám question at Almora.

the people. One Pandit Gosain Dat was thrashed by Lieutenant West simply because he did not dismount from his horse and make a *salám* to the latter when he met him on the road. A criminal prosecution was instituted by the Pandit, and the assailant had to apologize and pay the costs. Since then natives have not been assaulted for not making *saláms*, but have been freely abused. Recently a European insisted on a Deputy Collector dismounting from his horse, closing his umbrella, and making a low bow, and called him names.

29. *Gorakhpur*, of the 9th October, expresses surprise that the Municipal Board of Gorakhpur is anxious to remove meat shops from streets and thoroughfares and to establish a meat market at some out-of-the-way place, but that it shows no desire to interfere with the shops for the sale of liquor and toddy, which are great public nuisances and encourage crime.

Shops for the sale of meat and liquor at Gorakhpur.

GORAKHPUR.
October 9th, 1893.

30. The *Oudh Akhbár* (Lucknow), of the 16th October, expresses grief and sorrow at Lady Crosthwaite's death; and evinces sympathy on its own behalf and that of the public with Sir Charles Crosthwaite in his sad bereavement.

Lady Crosthwaite's death.

OUDE AKHBAR.
October 16th, 1893.

31. The *Sitára-i-Hind* (Moradabad), of the 4th and 12th October, complains that lately the Musalmáns have begun to hold a religious fair every day at a tomb in Lálbágh, Moradabad city, the fair lasting till a late hour at night; large crowds of people assemble, especially on Thursdays. Some Hindu temples are situated on the bank of the river at no great distance from the tomb, and therefore the editor is afraid that the new fair established by the Musalmáns might form a source of quarrel between the two communities in future. Under these circumstances the fair should be stopped.

Establishment of a new religious fair by Musalmáns at Moradabad.

SITÁRA-I-HIND.
October 4th and 12th, 1893.

ALLAHABAD : } PRIYA DAS, M.A.,
The 23rd October 1893. } Govt. Reporter on the Vernacular Press of Upper India.

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